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So, now, here we are again. You remember the last time, I said, "I won't come back unless you did some Work. So, my assumption is that you did. I have received a tape. I answered it, but I think the letter got here probably a little too late to be read. That would be the idea. That if I do answer a tape that at a subsequent meeting you talk about it. You read what my impression is and perhaps you can profit by it. My impression of that tape was very good, but too many people, of course, talked at the same time. And it made it a little confusing. But I got certain things out of it, it's quite interesting, also I think that to be honest, of course you don't know very much about what Work means. Well that I think is the reason I have come in order to try to straighten out some of those things. You're reading, aren't you? Every two weeks? You should make it every week. Is that difficult? Two weeks is a long time I think when you become interested you really have to become interested, I would say at least for six months. To give it a chance for yourself to try to find out what is really meant, you don't do that when you almost haphazardly pay a little attention to it because you know what is needed is not only the reading, but to see in how far you can use what is being said or what is meant by Work on yourself. And this is the one thing in which Gurdjieff differs from any other kind of religion or philosophy, that it actually gives you a means of doing something about it and that it is put in such words and it is simple enough to understand it. We talked about it last time when I

spoke, and I think that you have listened to that tape again, as far as remember. And it might have given you, in some kind of an indication surely, the emphasis on the necessity of Work, and I hope you understand what is meant by Work. You did talk a little bit about it, but, as I said, it is a little confusing, and I think we ought to straighten out first what is meant by Work on one's self and the reason why Work is necessary. Unless you are clear about that, you will always be in a dark state, and nothing will happen and it's quite useless to come and sit together and talk a little bit because it may be quite amusing but it won't buy you any bread, and that after all is what is needed. For that, of course, it is understood that you have to eat so that you actually feel to some extent hungry and that it is necessary to do something about that hunger if it is of the kind that you feel necessary to be satisfied. That is still an open question because there are not so many people that are interested in their inner life. And many times to assume that it would be nice but you don't want to do very much about it, and you don't consider it a necessity because you can get along very well in ordinary life without considering too much the inner qualities or perhaps even a spiritual development, and even if one is interested in it, it may be an interest that is lodged in your brain so that it is nice to talk about it and every once in awhile you may feel about it that it also gives you a good kind of a feeling, but that is not all of it, because after all you continue to live in ordinary life only once in a while remembering that things of a spiritual nature exist and you let it go at that. If you want to make a group for Gurdjieff or to do Gurdjieff Work, the emphasis has to be on the attempts that you want to make, to put into practice what we talk about. And that

I think I make conditional, because if you don't do that, again, I will say I won't come back. It is not worth it. If you do, and if you honestly want to try, I will try to help, so will Andy, and anyone in the Seattle group will be ready to do whatever they can. It is possible you can get some tapes from New York. We talked about that last week. You're not entitled to it until you start working, and it is really necessary that you receive them in the right way, that you look to them as a source of inspiration, or a certain kind of help. And that in return, you record what your discussions are and you send it to New York and when I have time, I'll answer it. I will make time for it when you're honest and sincere. But if it is flippant or superficial, I won't answer it, because I have too many other things to do that require attention and it's useless for me to spend it in a certain way when I feel that there is not enough in return. Now since you have been reading and since perhaps you have listened to the first tape of the first meeting that we had here, there was, I thought, enough information in it to indicate what a person should do in order to try to wake up. And maybe some of you have tried. And if you have then let's talk about it, because without any doubt, if you have honestly tried, you must have come to some conclusions, and you may have found out also that it is quite difficult, and you may have found that because of that you might like to see if the kind of obstacles that were in your way could be removed or at least could be understood better. So, are there any questions?

Q: When one tries to self-observe your emotion, an emotion that you're unhappy with, or causes trouble, it sometimes stops right away. How can you observe that then-

N: You know it's very good when it stops,

Q: But then it comes again.

N: Yes, then you have to observe again, then it stops again. The question is, do you want to continue with the emotion or not?

Q: No, I don't like them.

N: Then, it's good. I think if it actually stops, it doesn't get enough energy, and it's goes in the direction of () so I would almost say, that solves the

problem. And it comes back. Of course you fall asleep. Then in the state of sleep of course emotion will be there until all the energy that has gone into the emotion is completely gone or let's say has run dry and then it stops automatically.

Q: Well I thought maybe that was the wrong-

N: No. I think it's a little difficult because I don't know if it's a question of stopping because of Work or because there is not enough energy. The energy is diverted of course because of the attempt of trying to observe. And that will take away energy that otherwise might flow in the direction of the emotion. Now it's quite possible that when there is not enough, that the emotion is not fed, it will stop. It does not mean that it stops because of Work. Because when one ~~works~~ observes, it would imply that that what is being observed is being observed impartially. And the difficulty when you observe an emotion is to become impartial to ~~that~~ emotion, I think, is very difficult.

Q: I identify with it too much-

N: Much. After all, emotion is completely partial. And you set something up that has to be impartial regarding something that has such tremendous predominance that it is partial all the time, and that what has to observe is of course affected by it. Try to understand it well enough because that what tries to observe is something that has to have an objective quality as if it is what we call the beginning of one's "I". That starts to observe and observe only, but still it is observing that which is the object, which happens to be either an emotional state, sometimes an intellectual state, and sometimes the state of a physical condition on account of, or as a result of, whatever one feels or thinks. So when I want to fulfill the requirements of observation which would mean that whatever I now observe, whatever "I" observes, has to be observed impartially, so it has to be taken for whatever it is without any judgement and without any wish to change it. And the difficulty in order to eliminate all kinds of thought processes, of trying to describe it or discriminate, or pigeon-hole it or in some way or other having an opinion intellectually about it, I have to operate with this observation at the moment when it happens. So the ~~transcendence of simultaneity~~ comes in ~~there~~ the moment when it happens

terminology of simultaneity comes in there and it is rather - simultaneity. Instantaneousness. That what is at the moment observed and recorded at that moment. Because if it happens at the moment you eliminate the different thought processes that otherwise interfere. You see the thoughts always are subjective and the question of the registration of a moment is impossible with the mind the way it is because we think in terms of an anticipation and terms of the memory and all of that is of course subjective. Now if observation has to become objective, it cannot be subjective in any way whatsoever. So for that reason in order to make sure that one observes correctly, you take first as an object, not your emotional - your emotions as such, or even your thought processes, but you take that which you might be able to be impartial of, which is the physical behavior only. Not counting or not considering only if it is a state in which the physical body is may be the result of a thought or feeling, but to consider that as a source, one only observes that what happens to be as it is and accepts it as it is. That I think of course is much more effective. And also with that kind of observation, the emotional state will not receive energy to continue. And as long as one observes, it will be (), if it is not too violent. Because I may be in such a tremendous state of anger and emotionally involved that it's practically impossible to even to be observant about it - to be observant about it. So, when I want to try it and in order to build up the little "I", I take of course the most favorable conditions, and I will try to observe myself in condition in which I'm not much involved or when there are not many worrisome processes going on in my mind. But it is quite true that when I observe, then what is ordinary life will for the time being, be affected. And it can then, not express itself as () it's quite possible at such a time that what is usually taking place will not take place. But you see it's as I say, the question that I don't know if it's because of the diversion of energy, or if it is the result of actual objectivity. I would test it out first in the ordinary affairs of life; not wait until you have an emotional state to observe. Or when you are in a state which is a little excitable, or when you are very much involved intellectually. Try to do it in ver-

Q- It doesn't bother me-

A: Well, with some people it does, you know, because it comes in and many times when it is not very agreeable and you have to say it, "Oh I hate this", and so forth, your intellect comes in, there's no doubt. I mean whenever you formulate, your intellect is taking part of it. No, try it in ordinary conditions. Just simple conditions in which, for instance, you sit, or you walk, or you () you do ordinary things, try to become aware then in that sense even if it is then for one moment, at least it might give you a taste. Good. Yes. I would continue to try it, because you will be - many times you will fail. Many times you will see you can't do it. But try it. Who else tried? Who else tried to Work? Yeah? Tell.

Q: When you -ah- abstract yourself from your personality, what do you do with the energy that arises from that?

N: It stays in the personality.

Q: It does?

N: Yah, you see, try to understand what really is taking place when one talks about the little "I", or to try the formulation or the creation of that what could become an impartial observer. The condition of one's ordinary life continues. You see it is not that you're going to change it. As a matter of fact, you don't want to change it.

Q: No but you get an influx of a strength and a more go-power. What () do with it?

N: Use it. In what sense, for instance is the body or your personality affected? That you feel like crying, or yelling, or running around?

Q: More alive.

N: Go ahead. You see it need not prevent "I" ought to remain in existence only for the purpose of observing you, that is your body or your personality. And in whichever way not that starts to behave, even if it is exhilarated or if it has more power, or so, you still remain an object. Maybe in a different condition.

But the relationship between the little "I" and you can still exist. All that "I" observes is the existence of you. It doesn't describe you. And it does not experience the same way you experience. So there's no reason why whenever one is running, slowing down, excited or yelling or talking aloud or putting one's self in all kinds of contortions, all the time you ~~rem~~ remain an object for the little "I". Are you afraid of it?

Q: Oh no, it s -

N: Go ahead and express it. I think it's very useful. Probably at that time the little "I" gets scared. You see I don't think that it stays long in ~~existence~~ ^e when you are you yourself so excited. It is usually a division of possible energies in one. The kind of attention that you have to give if you can continue through the formation or to keep the "I" in existence, and also the energy that is used up in your personality for the maintenance of yourself. Now, when that requires a great deal of energy, there may be very little left to be sent as it were to the little "I". As long as "I" does not get any food, it disappears. It is only there when there is something that is being lit up because you have the wish for that to be light. And if you don't have that wish, the light is not there for you. That is, there will not be any perception even on your part to know that the little "I" exists. I leave out the possibility that the "I" may exist, ~~but~~ when you don't have the wish, it is as if there is a cloud between the "I" and you, assuming for the moment that now the little "I" functions as if it is outside of you. The little "I" starts to function in a certain part of your brain. It is a section that is adaptable to it because it is virgin field and it still has mental equipment, but it has to learn to function as a real intellect should function which is only to record certain facts of existence. You see ~~this~~ is really meant by perception that that what is in existence outside of me and I perceive that that forms a record or an image or in any event a certain reproduction ~~in~~ myself which I then call an actual experience of the existing of something by means of my mind. Now when the object happens to be myself, it becomes difficult to be more and more objective about it, but observation can take

place and I hope that it is recorded in that part of the brain which starts to function in my brain. Now the feeding of that ~~is done~~ by my wish to want to try to wake up or to want to observe. Something in me, probably in my feeling more than in my mind, has to have a realization that is a necessity, or that I have definitely have a wish to try to create for me, an "I". By that I mean now, that I try to create something that could start to function in an objective sense. As long as that wish is not there, the objective faculty is not there for all practical purposes, because it only comes into existence as a result of my wish. So ~~when~~ I'm falling back on that what I am, when I don't have that wish, there is no "I". When my personality takes up all the energy for its unconscious existence or for the functionings which are necessary for my personality in which ever way now it's manifest by thinking or by feeling or by activity and all the energy goes there, nothing goes to the creation of the little "I" because there is no wish. And this many times will happen when I'm completely involved and maybe on account of having extra energy, then it takes all of me up without having the wish to have something else. In order to clarify what is meant by objectivity I simply say that is is the little "I" functions ~~as if outside~~ of me. It is not there. I know that. But it is something that gives me much more of a concept of how something that is outside of me could become objective towards me. And it is only that part of the brain which functions in that manner regardless of all the other mental functions that continue in my brain that way they are. So if the little "I" is conscios and now I consider consciousness as a result of objectivity, I call that consciousness as compared to our ordinary consciousness, the way we are familiar with an ordinary life. And that if ~~what~~ is real consciousness of the "I", I call that what is our ordinary consciousness an unconsciousness state. It's only a difference in words you might say to discriminate. That what is unconscious in a mental function and which we call our thought process and that what is a feeling process in my solar plexus and that what is the activity of the body, all of it being

subjective, and all of it by definition now, unconscious, continues to exist. I don't stop it. It goes up and down, as expresses a little bit more or less, the blood circulation may be heightened, my breathing may be affected, I may gesticulate with my arms, I may stand on my head, I can do any kind of a thing with my body and with my mind and feeling and still all of it remains subjective. Now when that involves a great deal of energy as a result there is no wish even to think about the possibility of objectivity objective. If it is gone, wait till it has calmed down a bit, and then make the thought and the wish can then be translated into the actuality of creating something which could become objective. The answer simply is, "Continue". Because you keep on breathing, you keep on being alive, there is nothing to worry about unless it is so exciting that you are afraid of yourself that maybe you might die or whatever it is that would affect you, but in general after a little while it calms down and you are more or less a normal creature, walking around. All the time of your life, one moment after a moment continues to exist. And all the time that what you now call your time of life during the day as you live, continues and each moment should theoretically be an opportunity to be awake. So if I calm down a little bit, then I have a better chance. You see the process. It's very simple.

Q: I understand that alright, the process, but when you do it there is all this extra energy, and it seems to affect your surrounding as well as you, you have ah - your intellect is sharper, your feelings are greater, everything is enhanced. Even the people that you come in contact with are more alive.

N: Are you glad about it?

Q: It's quite an experience.

N: Yes. If it is something that you wish or something that you're not afraid of or something that even might be helpful, or might make you a better man, why worry? I think it's quite right. Again. The same answer. I do not know if it's immediately the result of being awake, but it surely is a result of something that I become much more alive to myself as I am. I don't think it is really

impartial, but it is more aliveness. The very thought of wanting to become objective may already make you excited. You know any time that I'm interested in something like an adventure and I hope for something to happen and I expect from that that might happen a certain result, I anticipate. And the anticipation may be mixed with pleasure that I hope that that what I will be will be of more value to me and I cannot help becoming excited. It is true with any form of exploration. It happens of course in ordinary life too. I can get excited and be much more alive if I'm going to climb rocks. Yes. Or study. Or I'm on the verge of solving a mathematical problem. Or when I'm artistically inclined and I want to take a photograph. Or when I'm going to meet someone I care for, it can get me all in a certain state. More alive. Whenever I see something that affects me emotionally and that emotion is of the right kind and it does not mean that I become negative towards it but that I really enjoy it, when I listen to music or I see a painting or I see some activity of someone that strikes me in the right way, or I walk and I feel exhilarated because it is healthy, all of that gets me in a good state. You see so we know the difference between being a little bit more alive and a little bit less alive. The only thing that one can say that if I anticipate a certain result from Work on myself, I can go through exactly the same things as if I'm entering into a new country and I hope for something that I have never seen and it may be quite useful and maybe enjoyable for me. I think this form of anticipation regarding Work is very legitimate. And if it happens, I would be happy. Hah, who else had their hand up? All of you Workers now - yes.

Q: The only thing that I noticed in trying to observe my body movements was that so quickly I had to run over to observing emotion that was making the body react.

N: You have to pull it back. Don't allow it. As soon as you know with your mind that you're on the wrong track, you owe it to yourself to come back to the ordinary - I always call it A-B-C. That's Never go off on a tangent, because

you lose yourself completely in it, and you're not working. You only Work when you fullfill the requirements of A.B.C. That's the only time. And therefore it is useless to spend your time even if it's instigated because of that A.B.C., it is again an application in ordinary life that one can do without having to know anything about A-B-C. Don't allow it even if it is sometimes desirable, and it's almost exciting, don't go in that direction unless you want to. But, then, you must also know, you're not Working.

Q: In other words the Working is when you decide just to do one particular thing - for example I mean-

N: The Working only is for the time being that one wishes to become objective to one's self. That is the purpose. The idea behind it is that if I try this, my mind will reach ultimately a certain state of consciousness which at the present time it does not possess and for which it is still possible and which is as a potentiality for me that by means of trying to become observant, I change that potentiality into the actuality. So the problem, assuming and knowing that I'm conscious is that I would like to reach a state of consciousness. The consciousness now is defined as something that is quite different from my unconscious state, it is not anything that is an enlarging of my present consciousness, or that expanding like sometimes drugs and so forth are claimed to do, but that it actually is as if there is a difference between a conscious state in the real sense and my unconscious state as between light and darkness. And that in itself indicated that there is a very sharp division between the two. If both, the unconscious state is really what it is without interference with anything else and that my conscious state is what it

is as consciousness without any interference of anything that is still a little bit unconscious. So if I want to compare light and darkness, I have compared it to two states in which midnight represents for me darkness and mid-day represents for me light. That would be ultimately the particular purpose I would like to reach. Now of course it is obvious that I am very seldom all together and stay at midnight. And of course in the same way of reasoning it will be quite impossible to reach a state of mid-day in a hurry. And that in between there are twelve hours. And the twelve hours might indicate certain states of consciousness and certain states of unconsciousness mixed. And that going from midnight to mid-day I will go through periods of twilight in which there is a little bit of light, a little bit more, a little bit more, a little bit less darkness, still a little less darkness, until finally going from twilight to mid-day, I will go through all the different possibilities of the mixture of light and darkness. Where I find myself at certain times it may be on the same kind of a scale, I may be at five o'clock, early in the morning in which there is a little glimmer of a possibility of light, hoping that some day the sun will come up. And may be at in my good state of consciousness, I may be at ten o'clock. Then I know already a little more of what light means, and the sun is there, more or less I would say permanently, and that then that particular state I would call a state of awakening although not as awake as I possibly might become. There are all kinds of gradations. The question is, if I'm aiming at reaching a state of consciousness, I must realize that where I come from it will be a long time before I reach it, but as long as I'm on the way it is already quite a satisfactory to me to know that I'm leaving midnight and that I'm on my way. Where on my way, I do not know. Sometimes I will be able by comparison to know that I've advanced from one place to another. You see that for that reason if that is now an aim, then I won't want to spend too much time on things that are aimless. When it is necessary for me ordinary life to continue the way I am, I have to. And if that requires me to remain unconscious, I stay unconscious. There are many things in ordinary life I have to do.

I can't help it because I happen to be on earth. So of course I have responsibilities and I must attend to them. And I do that with my ordinary existence as well as I can and if I try to become, let's say a man, I will try to look at the responsibilities so that whatever energies I have I use to the best of my ability without wasting any. It's a requirement for the ordinary man, and it has nothing to do as yet with a consciousness. But when in my ordinary state of unconsciousness I discover for myself that there are really two different kind of persons in me which I again try to define as an outer life as of myself living on the periphery, and an inner existence, which I sometimes call spiritual development, that I also know that there is no sharp distinction between the two, at certain times I'm quite definitely living in my outer life and that at other times I'm living in my inner life and that I am somewhere in between, And and affected by the thoughts and feelings belonging to the one side or belonging to the other side. And again I'm in the same kind of a position because I'm not entireless 100 % outer life man, and I surely am not 100% inner life man, but I'm somewhere, fifty-fifty, sixty-forty, thirty-seventy, or reverse. And that my attention and my wish and my ability to give that in the direction of a certain development, depends of course on many other conditions under which I happen to live. And if that life of mine requires a constant attention in an unconscious sense, and I say I can't get rid of my profession or I cannot get rid of this and that kind of obligation, and in that kind of condition I never could be conscious, I simply accept it for whatever it is. You see it's like the Achilles heel. I have to find where am I vulnerable, And-at and at what particular point can I indulge as it were, or to pay attention to the possibility of becoming conscious. Surely I don't try it when I know already from the beginning it's impossible. I do it at the time when I might have a chance. If I () you see, if one has this kind of an attitude, don't waste it on things that are already a little superfluous and that you know already from the beginning to end, that you even think that may be unnecessary and one starts to catch one's self in the division of one's time and energies during the day of certain things

that are really necessary and other things that are quite unnecessary, useless, add stupid, And many times, repetitious. And when I already have done something that I know long ago, what is the sense of talking about it? And what is the sense of going through it again? And if I keep on doing that, I'm even more unconscious than I thought I was. You know it's not a question of criticism. It's a question of gradually obtaining data about myself. And when I see myself as I am even if I don't as yet try to be impartial to it, there is a period in which I gather data which I like to have because I like to know about myself. Really self-knowledge I think is important because then I know what I can expect of myself, and what perhaps I can do or even what I would allow myself to think or feel. And I think it's a task of each human being to come to a point in which he says, "Here's my life, what am I going to do? What do I do? I do I spend my times?" A human being, you know, is like a manager of his own factory. Whatever is the reason that he happens to be on earth, he may not know it, and it may take a long time before he finds out why he really exists, and maybe he has all kinds of philosophies about it and places himself then in a certain framework which may or may not be satisfactory. But regardless of that and wherever he places himself, there is a point in which he starts to question, "Am I using the opportunities I have, the talents I have, the energy I have, the feelings or the thoughts I have, to the best of my knowledge, or, do I take the responsibility for it?" And this is not only a question religiously, that I will be called to account when I die and St. Peter will ask me and looks over my credits and debits. But the assumption that I could start to consider when in myself a certain conscience develops which conscience now tells me what I should or should not do certain things. And that when I do it that I have a little bit of gnashing of teeth; that I feel uncomfortable. When I become in that way, the manager of myself and I run this little factory which I call my body, I become ~~rep~~ responsible for the utilization of energy from which the body is made. And of course I have to take

care of my health and I have to make sure that there is no waste, and if it's a factory and if it runs on steam that the steam-pipes don't leak. You see it is so simple because it depends on how do I consider myself? Am I actually that kind of a person who can say , "Yes, I discharge my duties the best way I can. There are certain things I cannot do. I wish I could do them, but I cannot. And sometimes one says, "Alright, I'll pray to God, hoping". And I will pray. Or maybe I go to church. Or I become interested in some kind of philosophy. And I study and I read, and I do this and that, and I hope, and I go to Krishnamurti, and I listen to him, and I say, "Yes, marvelous, wonderful," and so forth, and then I say, "And then what?" I think a person always comes to that point if he remains sufficiently alive to accept the experience that he has. And there has to be a point at which there is very definitely this question, "What will I do?" And if you think that is expressed in the form of a prayer, hoping that God will tell you, I'm absolutely certain that out of a hundred prayers, only ten will be heard. And only one will be so clear that you know what to do. All the rest is just a matter of formulating and hoping for the best. We go to church, and we hear someone talk, talk, and it's nice and lovely. Music, atmosphere, quiet, singing, sacred, it's lovely. I come out of church and then what? I'm ordinary man. I've said many times, if someone bumps into me, I say, "God damn you". And I've just come from church you see. I remember on Sunday how I should be. And on Monday if I can make a good deal, and cheat maybe a little, or whatever it may be, or tell a little lie, or get away with it, or have a little pride and vanity, or tell people that I think of them and all these kind of things, I don't think they are very becoming to man. I think they are quite (). I think all of us are exactly the same way. But you see what has church helped me? When I remember, I say, "Yes, it was a beautiful sermon, but now, here I am in life." And the thought of the beautiful sermon that I heard is not enough. I have an idea. I strive toward it. A little bit of something is in the way. Does the thought or the feeling of the

ideal help me to overcome it? Very seldom. You know if I have a aim, I have to take of my mother. Well, it costs me money. It costs me time. I have to devote time to her, to go and see her. I sacrifice. So I'm sometimes now in doubt. What would I like to do? Maybe she is waiting for me. Maybe there is a movie. Maybe I would like to spend that. I want to go to that movie. Or a concert; or want to see someone I care for. And in the meantime my mother sits and waits. So I telephone her. I say, "I'm sorry". I know from her voice that she is (). She would have liked me. Maybe she cooked a meal for me. These are the difficulties in ordinary life. How will I solve them? And no amount of my aim ultimately to become a grown-up man and to do this and so forth will help me in that particular instance. And I cannot at that time ask God and pray. What will I do? Do you think there is an answer at such a time? At most there is within me conscience. And if I wish I can call that the voice of God. And sometimes I sacrifice and then at the end of the evening I go home, I say, "It's too bad. It isn't worth it". How will I know what to do? How will I know in ordinary life what words to choose in order to help someone? How can I educate children in the best way possible? Not knowing enough about them. And still having to give them whatever they really require. And I, myself, also, wanting this or that, you see, the responsibility on a young man whose father had died when he was eighteen. What will he do? Take care of the family? Because someone has to take care of it and the father isn't there. Again, the same kind of a conflict. Choosing between jobs. What is good for me? How will I know? These are constantly the questions that come up and of course that have to do with my inner life, my outer life, relying on one, relying on the other, and still the aim, or that ideal or that what I picture or sometimes I write up in my diary how I should be, and what for me is really a man that I could consider a man, I say, "becomming" a man with - all around maybe. A man who is able to do. A man as Gurdjieff

sometimes would say is harmonious to the extent that actually is in any one condition, knowing what is required to be done for the good of himself and for the good of others. Where will I get that knowledge? From Krishnamurti? No. I can listen to him. And I can agree with him that the conditions as he describes them are exactly so and it is too bad and what will I do? And read. Find out - all the different philosophies - everything. Read the Bible. Does it say? It says. But do I know it? Ten commandments? What do they say do? For me, nothing. I can't do it. I know it. Who's a Christian? () Even that what is indicated by Upanishads and Bagavadgita or Persian literature or Egyptian knowledge. What do I know? I read it. It's interesting. And particularly it's interesting if it concerns something that is so far above me that I read about the different levels of existence. Seven of them. Even when I read Gurdjieff - how marvelous it is in order to grow and to finally reach the Sun Absolute. And on the road probably to try to understand a little bit about Hydrogens. And the Laws. Unless I can apply it now, today, each day, for myself in my life, so that I don't have to go home and read up on it first before I can do something, this kind of knowledge had to be there all the time, available, to me so that at any one time that I call on it, it is there. With an answer what to do. It may not solve the problems immediately, but it will solve me in my attitude towards it. That I think is the important part of Gurdjieff because he will tell exactly what to do. Not - he will not solve the problem. He will not tell you how it ought to be. He will tell you how for you - you can reach something. That you must do. And the emphasis is on doing; not on the thought, not on the feeling, not to just let it go. Not to sit. Not to enjoy yourself and say how lovely this and that and meditate and contemplate and everything and withdraw from the rest of the world. It is not that kind of a problem. The problem is Man. The problem is not God. The problem is not the seventh heaven. The problem is not when I'm on earth, the possibility of living on the level of the planets or the sun or the

milky way. That is only theory. It's wonderful to give some kind of an impetus to me. To do, if I know what to do. And it is not going to church. And it is not ~~geuq~~ going to be in talk. And it is not going to be in a psychoanalyst who will help me to review the past. I have to know how to extricate myself from the bondage which I know exists when I say I am not a free man. I must know that I'm bound. I must know that all my habits everything that I even think. My ideosynchrosies, all my tendencies, everything that I call traits of character, acquired characteristics, all of that at the present time, binds me. And of course it brings it back to point what is life for me? And what could be the meaning of it. And also the question, "Why do I die?" Why shouldn't I continue to exist? What's the reason that people die when they're on earth? I talk about longevity, and about the possibility of life here-after. But it has no meaning because I know I'll die. Aside from the question, "Why was I born?" Why is it necessary to die? Why should there be destruction? Why should there be sickness? Apparently there are forces of ~~t~~ that kind which attract me and at which at a certain time I'm not capable of counteracting because I get weaker and weaker and they get stronger and stronger. Finally I succumb. And what do I reach when I die? I think freedom. Maybe. Entry into the kingdom of heaven. Also a little metaphysical. Or perhaps symbolic. But in any event it indicates that at the present time I'm bound. And if I believe that heaven is a place where I'm not bound and I go to that when I die, then the purpose of life should be, "How can I free myself while I'm still in life?" And what is it that binds me? If I think about that I say, "That what binds me to earth is every earth quality of myself". That's saying in other words that I'm subjective. Aside from the fact that I never asked to be born, I find myself having to live and now I live and I find myself bound and something in me rebels. Because it is not normal for me as a man although it may be average for me as being on earth, one can look at life in that sense as something that ought to give during one's lifetime

the opportunity of feeling freeing one's self so that at the moment of death I don't feel that there is a difference. If actually I could reach that state in which I could be free, also I would say, "I wouldn't die. Because I'm already free. And the body as such has no further meaning because it has fulfilled its purposes. Again you see these questions as what are the motivations for one's life, and the real reason and whatever is may be the one's particular aim, if that could be in one, this aim as trying to reach freedom, that is an aim I can remember. And I can remember it at any time. And then I can say, comparing it with that aim, "Should I do this or that?" The question is many times is that, do I bind myself more or less? I have a measure when I can compare it, I say now freedom to a state of consciousness or a state of unconsciousness, a state of perhaps objectivity or subjectivity that I then have a means of choosing what is right and what is wrong when I now know that at any one time it ought to be possible for me to make up my mind or to make up my heart about that I will be able to have a guide at that time as if God then actually speaks. Man has to find gradually for himself that kind of measure; that kind of a way of an application to some kind about which he can be sure that if he follows it, he follows his conscience. It may not be entirely right. He still may be in the twilight zone but at least there has to be something of an indication of light for him otherwise why would he wish to continue to live. Why would he want to continue to repeat himself which we always do? And the older we get the more it is because the circle of repetition becomes a little less and the interest we have gradually dies out. And we prepare for senility. Why should it be, if there is life?; Why should life die? You see it's idiotic. Life is Life. If it is there, it is there; forever and ever and ever. Otherwise it isn't life. And why should I as a man allow that life of which I am now conscious to be cut or to be interfered with or to create conditions which prevent it from living? It's another way of taking responsibility for

one's self that one knows that life is there, given to anyone, in order to be used. The talents in the Bible. Ten. What is the purpose? Not to bury them. That I know. So it's not a question of maintenance, that would be burying. It is still there at the end when the Lord comes and I show I've only one that I buried it very nicely and here it is completely the same way and I'm thrown out without a doubt. There has to be a meaning for that kind of a parable. It is necessary for me not only to maintain my life. It's for me to make another ten out of the ten. What is it? The building of something that at the present time does not exist and which ultimately will give me the opportunity of moving over into that so that I don't need this body. It's as simple as that. And the question then is how to build it. Beginning with my inner life the way it is, that has still the possibility of growth because my outer life is already finished. It repeats itself. I know. My body doesn't grow any more. It has come to an end. This is the difference between ~~the unconscious and~~ the conscious. The difference between mother nature and Great Nature. The difference between that what is earth and what may be the sun. All kind of separation because you see that I stay with my feet on the ground because I don't go off into seventh heaven. It would be lovely, but I'm not God, and I can't expect God to come down to me. Who am I? Why should he pay attention to me? I'm just like any other human being; and there are thousands of them. That I have my own God, yes, of course I will create it. Just a little bit above me. And then it has the quality that ultimately may be all god, if that is the idea of infinity, I have a perfect right to make a little part of that infinity, call it finite, and it is within reach and I can pray, whenever I have an aim, that is my God, there is no doubt. But you see I leave alone the philosophical question, "What is God" because I don't know it. If God is infinity, how can I - unless something is infinite in me - that might know, but everything in me is subjective expect that. And life happens to be encased in me. And the problem is

how can I free it? Maybe that is the purpose - to find out how. Without a consideration to find out how it happens to be. You know it's pragmatic. I find myself bound. I don't know why. I don't know who did it to me. My father and mother didn't because they're exactly the same way. They didn't give me - maybe the fact of being born on earth - maybe true. If I were born on Venus or Mars, maybe different. But I'm not. You see I wish sometimes for something utterly impossible. And I love it, because it means that I don't have to think about the reality - what I call the reality - of my life on earth. I avoid. I don't want to consider it. I don't pay attention to inner life. And you () say my outer life is more than enough. Okey. I'm smug. And I'm asleep. And if I wish to continue that I will fall deeper and deeper asleep. () to wake up. If one wishes, one must do something.

Work on one's self means Work. And it's not given on a golden platter. Mother nature doesn't give it because she's not interested in our being awake. It's idiotic to think that mother nature had that kind of a - mother nature is earth, and the atmosphere, and a little bit of feeling. And just enough mind in order as I say man times to be able to dodge cars in traffic. That's about all. But the reality of that what it could become, and what man ought to be, that is difficult. And for that Gurdjieff gives a very good indication and explanation and a very satisfactory one. Simply say that man could be three. He is now one and a half, and that his Work on himself gives an indication of what is potential in man to grow out to it's full grown-ness: first, as an emotional body - he calls it body - substance of some kind - and a soul - and the soul is of course identical to what any other kind of a religion believes that a man either has or he has to make. Gurdjieff's idea is that a person has to make it. He hasn't got it. He has to Work for it. That's his Work. His soul-body in order to provide with a soul, the possible continuation of his life. .

Life is important and the body dies - physical - that means that

there may be something by which Life can continue. And that ultimately if life could continue in the state of a soul that then such a man could reach a level worthy of him and belonging closer and closer to infinity which is idiotic to say it that way because infinity is now and everywhere and closer and closer is a contradiction in terms. So the problem is to find that which is in finiteness, now, infinity, right now; and not to wait until I go to heaven hoping that then I will be closer to it. If God is omnipresent, He is now only I don't know it. And I have to invent all kinds of things more or less in the direction of that until finally out of that invention also freeing it from the forms which I've first created, when they drop away that that is essential value remains and then ultimately becomes an entity which if reduced sufficiently and free from all dimensions would become for me infinity, and that would be God. And if man has any particular reason for existing it ought to be linked up for man with the possibility of really becoming that in time when time for him has become a point.

You see, it fits together, but you won't see it until you start working because one has to verify it with something that at the present time doesn't exist. And when as long as I start to rely on my ordinary mind, I get stuck. I put in a lot of data and it becomes sawdust. A person has to have experience. He has to have understanding. He has to have Being. His Being is not his knowledge. And his being is not his ordinary feeling and surely his Being is not what he performs physically. It is something in which all three have become a component part and if there is sufficient harmony between them, then that as a fused entity could become a Being. But again, these are definitions that probably don't have much of a meaning.

Well, Work is Work, you know, and there is no getting away from it. And any amount of reading, even All and Everything, is not going to give it to you. It's interesting to read. And to read about the long sentences and all that and also get stuck. But persist. And try to apply - then you get

information about which you can talk. Because then that is something that you can verify, you can stand on the verification of it. You can stand on your experience. You can tell people, "This is what I experience," Good enough. But it is my experience and no one can take it away from me you, if it is honest. God himself couldn't take it away. Not that He would wish, but He won't, because that is His nature. Verification of His own Nature, in which verification the earth was created. The totality of the universe is the verification for the life of God to prove to God that Infinity exists. Because of the formation of finite forms which have in them the possibility of dissolving their finiteness. This is the proof of existence in the universe. And in exactly the same way this is the proof ~~for man to find out when he is~~ alive and becomes aware of that aliveness, that then with that he starts to use - (interruption) a tape machine ran out. Change tape. Ken was trying to do it on a three inch reel.

The real meaning of micro-cosmos and macro-cosmos is of course that man is, to a smaller degree a replica of the totality of existence. And that he can only verify it by the experience that man has himself and thereby increases his knowledge of the rest of the universe and that sometimes when I study whatever may be astrologically possible by means of telescopes and so forth, I can get an idea not only of the existence of certain objects or constellations, but also about the space inbetween. And I can get more and more about the idea of infinity when I see almost I would say the space as it is and how boundless it is. If it is true that the relationship on - you might say on a lower scale or reduced to the level of where man is as a little microcosmos then also all these particular attributes of what I now ascribe to the universe as () also applies to me. Now for that reason man must consider himself a world. A very simple one, in what he sees, but that it is worth while to explore it. And that if he starts to consider himself a world, and a world possibly in a certain form of growth because this we assume that the universe has an expanding universe,

that man has to find a way of expanding his own world. In order to fulfill whatever it is that man has now as a possibility which for him becomes a potentiality, then he has to find means of how to develop it. Now of course whenever man is man on earth, he remains bound by the surrounding in which he happens to be. And that then therefore the laws of earth will prevent him, and these are the laws of attraction to earth of which of course the law of gravitation I know exists. It exists for my physical body, and there is quite definitely a law of gravitation for my psychological existence. Because I know that if I continue to live the way I do that I will ~~constantly gravitate~~ psychologically to the same kind of a thing without being able to get out of it. And I know this as far as ordinary affairs or even a little extra-ordinary of my interests of the possible growth of myself in any direction that I know now of my feeling or my mind and there is a point at which I get stuck. It is that is a sad thing but I know that with my mind, for instance mathematical, I cannot go further than five equations and five unknowns. I cannot solve more. I reach of course ~~if I can~~ by means of some others, some other kind of another kind of formula in my mind. I make computers and they function better. And they also become limited because there is an end to them. There are constantly ends to man. I say feeling. It has no end. It almost looks as if I could expand it into a full rainbow and more than that the totality of emotion or feelings going over into emotions and when I try to put it in art or even when I try to put it in the form of religion also then I know that there are no words, there are no forms that I've reached the limitations of myself even with the creation of something that ought to be like God and it isn't and if I'm real artist and I'm honest, I know that each time I make it, I hope I will reach it. Each time I've made it I say it isn't there yet. And in the end I say it is a sad thing because it is apparently insolvable to me to continue and reach a certain height unless in that particular direction if I go emotionally, I am willing to sacrifice everything else of myself and become a mystic. If I do this, I eliminate - I'm a monk - I'm a sacred saint - or a man who is willing to devote a

his time for the love of God to reach God as an entity and perhaps maybe infinitely. And maybe at such a time such a man reaches this. And he is then you might say for himself satisfied. And perhaps he feels in his own conscience that he ought to be able to communicate it because he has reached something of value to him, and it has to do with love for God, love for man. Returning to earth, he tries to write it up or to tell you and there we have Meister Eckhart, Blaum, people who are really mystically inclined, having reached certain things, and what do we get out of it? A book. Who can read ()? Who really knows what he has experienced? And he is without any question within the framework where he happened to live and with the church the way it was, trying to do his best, but really to give disclosure of what might be esoteric knowledge. It is not done and it cannot be done. Not even the Secret Doctrine has to remain a secret for the sake of preserving that for only those who know how to work. A person who doesn't work is not entitled. Only when they work have they the possibility of developing something that entitles them to that form of higher knowledge. You see mother nature does not wish to have the secret disclosed. She wants people on earth for her purpose. That is nature. Nature is earth. Nature is my body. Earth is my body. The indication for man in his world is I consider his world now that what has to be investigated, then of course I say I would like to enlarge it. I don't enlarge it when I go off on a tangent or only develop one particular instance of my emotions (), I'm not a man any more. And no mystic is a man. But he is beautiful. Still as man, he is not for this earth. It all depends on where one wishes to place one's purpose. Should it be man or should it be God, or reach God in the shortest possible way? You see Gurdjieff quite definitely puts it on the basis that man as man on earth has a task to fulfill on earth and should remain man. To be made then in God's image so that man then during his lifetime ought to find the way, the means and has to have the aspiration, that is the wish really to want to grow and to find out and in that way find the inspiration for his inner life to be able to continue to live until finally the problems of earth have been solved, and then he is entitled. And in the mean time he has to build

something like a new house in which such esoteric knowledge can be disclosed as if he is facing a door for which he has first to make a key. And the forging of the key is Work on himself. And then when he has that, he can open the door and step into eternity. Or then when he opens the door, he realizes that then what he is and always has been is his own infinity. This is the idea of the development of one's own world into the fulfillment of that into that what man is at the present time, as his physical body represents his earth and that what is emotional possibilities represent for man the planets, and that that what is his mind is the sun and this is world: his solar system. And that for the man to be able to understand it is to be able not to live in his body only but to even go over and live in his emotions and to find in his emotions the total development of whatever is possible without being bound by the spectrum of his present feelings. But that could never go over into real understanding of such a totality of the ability to feel and really to be emotionally involved that is something that at the present time we don't know about. As far as his mind is concerned, his mind is completely crippled. He has absolutely no insight what so ever. And in only the few cases where the man becomes creative or is an inventor, he is simply looked upon as some extra-phenomenon. And in truth he is. Because he is exceptional; because the rest is so non exceptional, He is normal. The rest is sub-normal. This is the time - this is the level on which ordinary man happens to be and it is simply because, in the terminology of Gurdjieff, he is only one and a half. And his life should be devoted to trying to develop the other bodies so that his emotional body, becoming a Keshjan body in Gurdjieff's terms, becomes the place where something can be deposited for the time being a little more of this possibility of reaching God in an understanding of one's own inner life to the extent that one is not living by bread alone, but that there is something that is dependent on the fulfillment of one's self and that that is where the accent of that what is spiritual. And when that spiritual existence can exist that then it might be used as a stepping stone for that what man really ought to become which is his soul. It is the

follow

continuation of man as far as his physical existence is concerned to continue from that - you might call it that DO of his existence going over into the second octave. The second octave is his soul body. Maybe it is possible for man to grow that way. Maybe it is possible for him to find out what are his potentialities. And it is without any question possible for each man to know. But for each man to do it is quite a different thing. And as far as the possibility of each man doing it, the chances are between possibility and probability. It will not take place that easily because many people are not at all interested. All are called, few are chosen. It happens that way. All the cells of the body are not in the same sense organic. For a certain function. Very few are. Who is it that wishes to become conscious? Who wants to change potential into the actuality? Who wants to change this probability, that what might be on a probability for him become again actuality again. Many are chosen and they actually do. It's a good thing we don't know it. That is, we don't know who is. And with that kind of assumption everybody can know and assume that he can be chosen one. And there's no objection to it as long as I'm filled with the definite desire that I wish to know and that I'm willing to sacrifice very much the same as a mystic is willing to sacrifice all the rest of his own world for this one aim. My aim could be for the development of certain things which do not exist and basing it on that what I am. And this is really what Gurdjieff means. Without neglecting ordinary life to find in ordinary life a means of reaching in some way or other the possibility of that what could deliver him. And that is Work, that what is methods of how to become objective becomes for a man, Christ. As a possible atoner or at one ment, making one of man in which then that as salvation or mediator he becomes the instrument or means through which man could become really God. As through this as redeemer being becoming detached because that after all is the principle that he as a person in Christian faith is simply assumed to be the helper which opens the eyes or allows a man as Christian to enter the kingdom of heaven through Christ.

Christ is Work. The Method. This is what He talked about. Jesus was the man. Christ is the way he taught. And if you understand now what is meant by being asleep and being awake, then you can read the Bible. That is there. All of it. How to wake up. But you see we don't see know that anymore. We've gone off in all kind of dogmatic ideas and we've forgotten the Doctrine. We've forgotten reality really. And where do we look? To something that is secret? And trying to dig it out of that at the cost of tremendous amount of energy and spending time and time again in reading, sitting, I say meditating, all kinds of things which does not get us anywhere and we know it. But we don't want to believe it, because it is not available for daily life. One has to do something that one can eat each day. That something can be there each moment. And it has to be linked up with the moment otherwise why wait for tomorrow. Why wait for Sunday when I have the whole week to live through? Why wait till I get old so that in my maturity I will understand more? I need it now when I'm young. Eighteen, twenty. Facing life with all the problems. What will I do/ What is at the present time my attitude? Towards all the different - let's call it temptations that come in on me? And what so I find out? And who helps me? And who is there to drag me down? And then I don't want to and still I have to. Where is my guide? What can give me at a certain time a certain solidity within myself? What is there that is in education that provides it? What is even there in father and mother who can understand my problems because I belong to this generation, not to the last one. I don't belong to history. I make it. I am during my life faced with that what is for me potential. How will I walk? Which direction? Where is the direction of what I would call heaven? Where is heaven - on earth - is it in me? Is it something that belongs to my life when I say, "Yes, here I am. Who am I. This I, who is it? Who is the essence of my I? Where is my being as I say I am?" These are the problems and they are very definite and they are every day problems and they are not easily solved and of course there is no general panacea for them for everything

that is like a pill that you take and you're tranquil afterwards. Work is Work and it requires attention. It requires of course at times sacrifice. But what it requires mostly is to see things in the proper light and to find out for oneself what is absolute as compared to that what is interpretation. And that any kind of a book will give me interpretation of the author. He will not give me the truth. Any kind of a conversation. Any kind of an educator. Any kind of a guru will give me interpretation. Any kind of a form of art gives me interpretations of how Beethoven felt about the Ninth Symphony. How Bach felt about what he had to do and write in his fugues and his chorals. But what is it to me? Unless I can eat it? If I cannot eat it, everything else eats me. And I want to be a man. I don't want to be eaten. I want to be able to do. What do I do? And so what? And I read and I study and I talk and what do I get? Stones for bread. It is the truth because one goes through these things. And one comes to an impasse. And there is a moment in which you say, "Who knows?" If you keep on searching for that. All right. Ouspensky - goes to the far East. Then when he comes back, right at his door - St. Petersburg - there is something, somebody and it helps him. And it gives him a certain insight. What is this little book on the teachers of Gurdjieff? The Sufi? And right there in England it happens to be. It's all of course nonsense. But the idea is quite right. It is here. But how do I know? I may have to go take a trip before I find out. I take a trip. In Work. I work. With that, I find. If I'm honest, I can find. This is the assurance that Gurdjieff can give. If I want to Work, I will find. If I want to pray, and I pray with all of me, it will be heard. That is the prayer. If I know what to do and I don't, I'm sinful. Because I have a conscience. So you see it is not that easy. If I want to Work I put on myself a certain responsibility and I have to do it. If I don't do it I cannot even afford to have the name of man. If I wish to be a man I have to say "A, B, C." Almost until the bitter end. I have to

continue to Work because what's the sense going and coming back. I wish to go. To what? To that what is Sun Absolute? Maybe. To that what is understanding? To that what is my conscience in the real sense so that finally out of that with consciousness I can have a will - to become a man - to become harmonious so that I can understand the Music of the Spheres in that sense? You see these kind of things have to come up time and time again, and what we talk about is a little theoretical now. I know it. At the same time, you have to have perspective in this kind of Work but otherwise it becomes dry, and if it is somehow or other placed against the background of all one's knowledge of all the different interests that one has had - all the different forms of life experience, if it can be placed against that so that they, these experiences in ordinary life, can take on a certain coloration and that one can then understand what is really the meaning. With that you know one can continue to live. And overcome the difficulties and probably meet suffering if it happens to be meted out to one. It is a form of idealism. Of course it's a purpose that one puts up in front of one. It's a purpose that one wants to look at time and time again. It is as if one has a little talisman in one's pocket. And you take it out. And you hold it up in front of your forehead. And you look at it. Sometimes I've said it's like a miner's lamp. It is a light ahead of you. But it is fastened to you. When you walk it also recedes. You never will get it. Still it gives off light. You're on the road. You will not reach your aim. But you know. The knowledge of the acquisition of a certain amount of experience and then because of that understanding will give you the possibility of ultimately - at least you will keep on hoping - that some day, somehow, nobody knows how, but somehow or other, the secrecy will be disclosed and then I will know how to open the door. Maybe God can teach. Maybe at the time that I'm worthy he will teach. I have to show first that I get to that bridge. We call it the bridge, you see, because that is really the bridge where God will meet one.

It is the FA in one's own development. This is the FA in the octave in which the FA of the DO-RE-MI is entirely up to each person. The inspiration for that comes from the possibility of being free. That is the end of the octave. But that what I have to do is the DO-RE-MI. My Work. DO, A-B-C-, Observation, Impartiality, Simultaneity. That is DO. That is the point at which one sees what one is and that what one hopes for. It is the beginning in which that note at that particular octave is struck, the possibility of development of one's soul. It starts with that kind of a - you might say knowledge as intellect. Because the intellectual body is the Soul body. This DO when it is struck is struck because man wishes to become what he is not at the present time. And he sets out from that DO in striking it if he possibly can with such force that it may be able to go a little bit up higher than only the DO and reach MI and reach RE. In RE I know if I can whenever the DO has been struck and to some extent fulfilled that then I know that if "I" could be there and could start to function that the only time that this "I" can be of any value to me when it can take me by the hand and it can come to me and tell me at times how it should be when one is objective regarding the affairs of ordinary life. And how to be then in that sense with "I" able to solve a few problems that have occurred and that then of course in an unconscious way we have run into a morass. This is RE. MI. MI in that sense of that little triad is that I face the possibility of further growth and that I know my limitations. I know that it is necessary to be awake as much as I can. I also know that with this awakesness I can solve problems in ordinary life if I can be awake to them and then in that way participate with them. And maintaining this state of awakesness that then I want to enlarge the possibility of my own experiences in order to equip myself for the possibility of further understanding either of myself or of others. We call it simply experimentation because it is a means by which the enlargement of my own world is possible although it can never be all encompassing since I as a man am limited to that what I am

in my experience or the way I was born, or astrologically limited to the potentialities of myself. But this kind of an equipment gives me in the DO-RE-MI a chance of becoming one regarding the possibility of further growth. And that is when I reach the FA bridge. It is a bridge. It is one-and-a-half notes. I know it is different. I need help. At that time God will come. He will help me across. How? You see this - this whole question, how will God recognize me? You might say when I am in front of the bridge, almost out of my breath because I yearn - I hope - I sincerely wish to cross it. I also know I cannot cross it by myself because I don't know. It is too long. I don't have the force. Sometimes maybe I return to DO. Maybe it is DO-RE-MI, MI-RE-DO. Maybe it is only that particular entity that I can show. Maybe it is something that at that time God is not there or I'm not ready or whatever the phase is - that I put forward - that maybe at such a time I don't understand that it is really my feeling that has to become predominant in me. Maybe sometimes I think it is too much. My activity. Sometimes perhaps my intellect. But when I once start to understand that it is the feeling that will help me, that it is the feeling in the form of an emotion, that the emotional quality as expressed in religion will help me to then I would say almost to call on God to come. Here I am. I am ready. Then that is the emotional quality as energy being derived from that what is in me as an emotional body. It is interesting because that is the point at which the Kerdjanian body is able to give - to give off that what is emotional in quality because of its own understanding of the SI-DO of the octave belonging to Kerdjan. And it is at that level that this emotional energy flows over to help and becomes for me I would almost say under the guidance of God that what is called in the terminology of Ouspensky, an outside shock to help me to overcome this FA bridge, so that then again - - - (end of tape, second machine). Now, in that sense means "Sun". It means the center of myself. I means the possibility of an intellect that I already see foreshadowed of how it should be of the total development of my intellectual body. It is a

means by means when I reach this I will cross through the planetary level to the SOL. Now SOL-LA-SI becomes the means of loosening myself from that what I was in the further development as a self-conscious state, now reaching the level of a cosmic consciousness. You see that SOL-LA-SI of my soul is not any more my ordinary self-consciousness in which I remained a man. When I become as SOL I become part of a totality of something that is not man anymore. But it is a form of Life. And in that, God is because God has come to the bridge. From there on, God takes over. Before it is my "I". My "I" guides me through the DO-RE-MI. God takes over and I cross the bridge and I'm in SOL. Then the I has become one with me as a human being, fully conscious and in this self-consciousness of myself as a human being, I am ready to be taken into that what is Cosmic. But you see I don't want to talk about that too much because I would accuse myself of exactly the same thing. Of talking about higher levels of consciousness which at the present time have no meaning whatsoever. They are inspirational. They are only giving to some extent some perspective. And a little bit of that, it goes a long way. Work. You know, I will come back in March. April. You meet every week if you wish. Read if you can, read by yourself or make separate reading groups to get together, talk. Talk about Work as you understand it. See what you can really put in words and base it on experiences you make. I don't care if it's four or five of you as long as you are serious. As long as you honestly wish to Work. And when you do it you keep a tape of it, send it to me. I will tell you what I think. If you wish, make that group - I feel you can if you really want to - because what's the sense of beating around the bush. I'm interested in people who want to Work. Of course I am. Since I believe that it is the only way out. If I didn't believe that I wouldn't be sitting here. I wish you to Work. If you can, do it. For your sake. Not for my sake. The Work in itself is for you. I would like you to start Work. That you might say is for me. There is where my wish ends. And then it begins

with you to want to Work and to continue and to overcome whatever difficulties there may be in your way in your own life and how you face it and how can you make - how can you solve that? How can you really become objective towards it? A-B-C - this is the only solution. The only answer to all questions is Work. Only that. Work. In the best way you can. When you find yourself going off on little tangents of theories, it's all right for a little while, allow it, but don't lose yourself in it. If you want to Work, let me know. You send the tapes. If then it is right, I'll send you some other tapes from New York or from Andy or whatever it is if you wish to belong to that what we are trying to do with different groups now in - here and there in the country, let's Work together then if that is really what you can do. If that is what you ultimately will want to. Everything that you're interested in, everything that belongs even to part of your Inner Life, everything that may be in your Theosophy, in Christianity, in whatever religion, whatever philosophy, all of that will find a place. Don't think you have to throw it overboard. But it has to be understood like you have to understand the Bible. When you do that, Christianity has a meaning. When you understand what is meant by Sufi, you will understand Mohammedanism. If you understand what is meant by the Mahabarahta and the Bagahvadghita you will understand what is meant by Buddhism, but you see you won't unless you have a key. When you have a key you will understand all religions because you understand man. You understand him potentially. You understand him in his ambitions. You will understand him in his ordinary manifestations on life and in life and what he aims at and where in his life his body is King all the time on earth. That is the condition of earth. The condition in heaven is that his mind is King. But that he is still guided by his feelings his - becoming emotions when they become religiously tinted, and when they approach God, all feelings become emotions in the real sense of the word and that that is his way out regardless of the body or the mind whatever they are. They then become

supporting factors. All that is needed is to change you might say the sign of positivity of the body to the positivity of the mind in order to give it guidance to know what you're doing, to know why. But then the real dynamic force is located in the emotions of you with which you will ultimately be able to reach a level of better understanding in your realm of self-consciousness. So Work like that, and then maybe, if you do, no, if you do, no maybe. If you do honestly, I'll come back and we can talk again. And in the meantime, Andy is there, Seattle is there, they will help you. They are honest. They try to Work. They really are concerned about it. Because they know in their lives that something like that must exist; otherwise they themselves have lost their own balance. Work can give it to you. Work can help you to overcome your suffering. It can place it. It will give you the value that you need in life. And with which you can live, with which you can be contented. With which you can be at peace. Not so much peace, maybe, at ease. That is really a balance. That is the secret equilibrium. So now regardless of tapes, off or on, we stop them. This is our doing.